

The Classical Outlook

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"NON EST DOMI"

BY EUGENE S. MCCARTNEY
University of Michigan

In the *Oeconomicus* of Xenophon, Ischomachus, a paragon of orderliness and foresight in the conduct of business affairs, tells how he saved time by rising early enough to find at home those with whom he had dealings. In Rome, where the *salutatio* was in vogue and where clients made calls upon patrons who were like-wise clients, he would have been forced to adopt a different method. After having undergone many tribulations in an effort to pay the early morning call a Roman client might be greeted with the true but discouraging announcement "Non est domi" (Martial v, 22):

Illud adhuc gravius quod te post
mille labores,
Paule, negat lasso ianitor esse
domi.

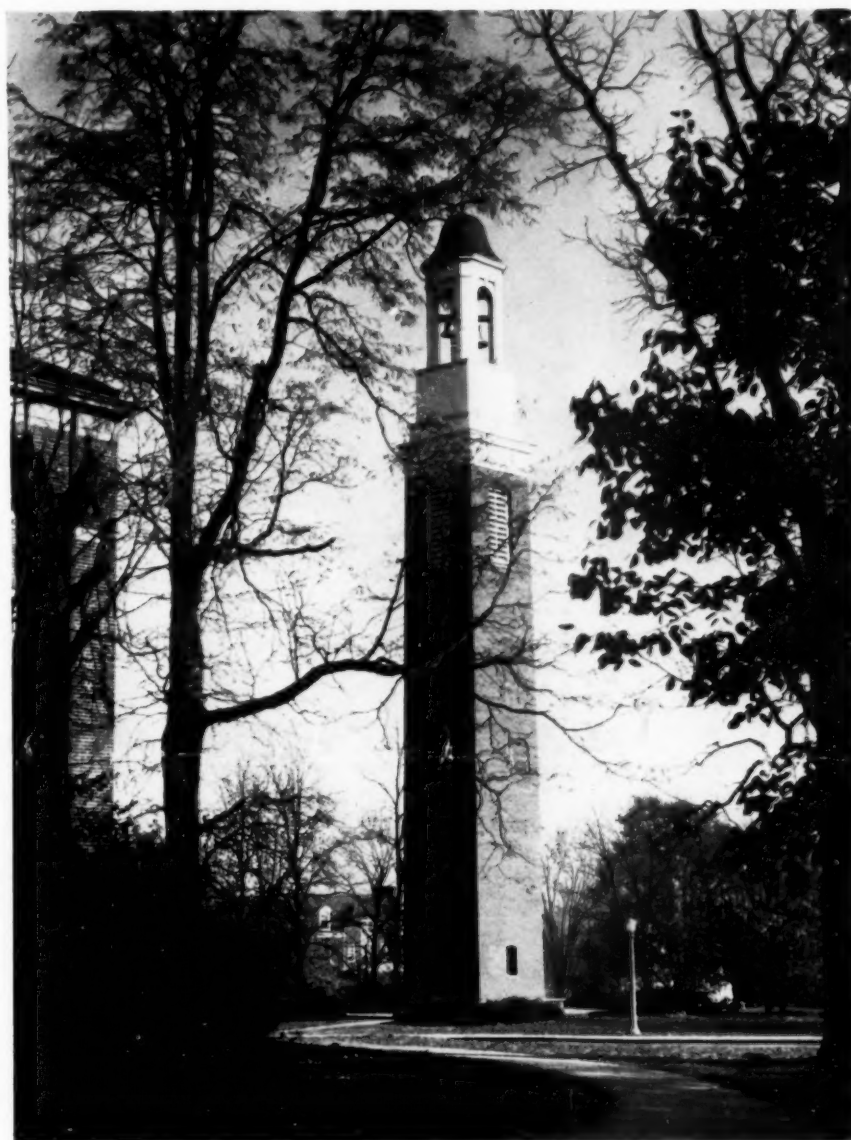
As an evasion the message "not at home" is far more interesting, for it has created diverting as well as tragic situations. Doubtless this use of it originated soon after man learned how to build houses and began to receive calls. Its well-established place in Roman social conventions is suggested by two verses in Tibullus (ii, 6, 46-7):

Saepe, ego cum dominae dulces a
limine duro
Agnosco voces, haec negat esse
domi.

In Shakespeare's day a casual announcement that one was not at home was as great a social convenience as a feigned illness. When Countess Olivia learns that a fair young man at the gate desires to speak to her, she exclaims (*Twelfth Night*, Act I, Sc. v): "Fie on you, Malvolio, If it be a suit from the Count, I am sick, or not at home."

Some callers, however, were not easily discouraged, as we see from an entry in Dean Swift's *Journal to Stella*, under date of April 27, 1711: "I went to town in the sixpenny stage today, and hearing Mr. Harley was not at home, I went to see him, because I knew by the message of his lying porter that he was at home."

The conclusion of one of our own stories, in which a pal of a prisoner endeavors to pay his friend a visit, reveals with equal clearness the con-



Campus View, Miami University, Oxford, Ohio
Scene of the American Classical League
Latin Institute, June 17-19, 1948

ventional nature of the subterfuge (Irvin Cobb, *A Laugh a Day Keeps the Doctor Away* [Garden City, New York: Garden City Publishing Co., 1923], pp. 43-44):

"Dere's a bull [policeman] in harness on de gate. See? So I says to dis here bull, I says, 'Is dis visitors' day?' And he says, 'It 'tis.' So I says, 'You pass de news to Dingo Katz dat his old pal, Blinky Britt, is come to see him.'

"And say, cull, do you know de woid dat Dingo sends back to me?"

"He sends me woid he ain't in."

If one may trust a newspaper article on Korean customs (*The Ann Arbor News*, November 20, 1945), the Koreans also have a means of escaping unwelcome visits:

"Whether you have a servant or not, the visitor arriving at your door must stand outside and bellow, 'Tell your master that so-and-so is calling.'

"If you don't like the guy or he bores you, you raise your voice as if addressing your imaginary servant and bellow back, 'Tell him the master is not in.'"

A Turkish example nearly six

centuries old may be found in *The Khoja Tales of Nasr-ed-Din*, Translated by Henry D. Barnham (New York: D. Appleton and Co., 1924), pp. 98-99. The story is told of the Turkish national jester, Nasr-ed-Din Khoja, who was born in the district of Angora, "probably after the middle of the fourteenth century," and who was so skillful a raconteur that the title Khoja, "Master" or "Teacher," was conferred upon him in recognition of his ability.

"One of the notables of Akshehir was notorious for the great respect with which he treated Nasr-ed-Din Khoja, and he had so often begged him to pay him a visit that one day the Khoja felt he must do so.

"When he came to the house and looked up he saw the great man at the window, but directly he caught sight of the Khoja he turned his head away and disappeared.

"The Khoja knocked at the door and said to the servant, 'I hope it is not inconvenient, but I have come to see your master.'

"Oh, what a pity!" was the answer. 'Master has just gone out, and he will be so sorry when he hears that you came.'

"The Khoja was naturally very much annoyed and called out loud, 'Very good; but just tell your master not to leave his head on the window-sill the next time he goes out . . .'

According to a German story, the master himself was told that he was not at home (*Thesaurus of Anecdotes*, edited by Edmund Fuller, copyright 1942 by Crown Publishers. Reprinted [from page 15] by permission of Crown Publishers):

"In his old age, Lessing, the German author, became very absent-minded. Coming home one night with his mind on some work he intended to finish, he found the door locked, and discovered that he had not taken his key with him. In answer to his knock, a servant looked out of an upstairs window, and mistaking his master for a stranger, called out, 'The professor is not at home.'

"Very well,' Lessing answered meekly as he turned away, 'Tell him that I'll call another time.'

In antiquity, foibles and social usages were frequent subjects for jests, and we find Nasica giving an amusing turn to the theme of the unwanted guest. An account of an interchange of visits between him and Ennius is recorded by Cicero (*De Oratore* ii, 276) as an example of delicious humor that verges on the absurd:

"... ut illud Nasicae, qui quom ad poetam Ennium venisset eique ab ostio quaerenti Ennium ancilla dixisset domi non esse, Nasica sensit illam domini iussu dixisse et illum intus esse. Paucis post diebus quom ad Nasicam venisset Ennius et eum ad ianuam quaereret, exclamat Nasica domi non esse. Tum Ennius ei: Quid, ego non cognosco vocem tuam? Hic Nasica: Homo es impudens. Ego quom te quaerem, ancillae tuae credidi te

THE WATCH OF VENUS

A Spring Song

Translated from the *Pervigilium Veneris*

By CHARLES J. ADAMEC

Knox College, Galesburg, Illinois

Love to loveless bring, O morrow,
love to lover may thou bring;
Spring is earth reborn and waking,
spring is youth and spring doth sing.

Bird in spring his mate caresses, love
in springtime forges chains;
Woodlands with their loosened tresses
freshen 'neath the nuptial rains.

She, of loves the marriage-maker, in
the shadows of the leaves

Myrtle sprays upon the morrow into
verdant grottoes weaves;

Joyous hands upon the morrow to the
tuneful woods she brings—

High-throned Venus on the morrow
her great laws to nature sings.

Love to loveless bring, O morrow,
love to lover may thou bring.

domi non esse, tu mihi non credis ipsi?"

The classics contain no illustration of whimsical humor that I like better than this, and Swift also must have been fond of it, for he re-enacted the incident (E. C. Brewer, *A Dictionary of Phrase and Fable* [London, 1923], p. 666).

"It is said that Dean Swift called on a friend and was told by Jeames that 'master is not at home.' The friend called on the dean, and Swift, opening the window, shouted, 'Not at home.' When the friend expostulated, Swift said, 'I believed your footman when he said his master was not at home; surely you can believe the master himself when he tells you he is not at home.'

In the collection of Khoja tales (p. 200) already cited there is one that recalls the episode of Nasica and Ennius, but in it an animal supposed to be far away betrays its presence.

"One day a neighbour asked the

Khoja for the loan of his donkey. 'It is not here,' said he.

"Just at that moment the donkey began to bray.

"Hullo!" said the man, 'you say it is not here, and there it is braying!'

"The Khoja shook his head at him. 'You are a strange fellow. You believe my donkey, but don't believe me, in spite of my grey beard!'

The Khoja stories used to be popular among the Greeks resident in Turkey, as we learn from a recent article by Dorothy Lee, "Greek Tales of Nastradi Hodjas," *Folk-Lore*, 57 (1946), 188-195. In 1934 and 1937 she collected a number of them that had been brought to Boston. In one the familiar donkey incident takes this form:

"One morning someone came to Stradi Hodjas to borrow his donkey; and he did not want to lend him. He says, 'He isn't here.' At that moment, the donkey brayed. Says the man, 'There he is. You lied to me.' Says Stradi Hodjas, 'Will you believe me or my donkey?'

According to the same source, this tale was so familiar to the Greeks in Turkey that they could meet a contradiction with the retort: "Will you believe me or my donkey?"

Since at the present time old jokes and witticisms are constantly being reshaped and given new settings, it is not incredible that Khoja anecdote provided the pattern for the following counterpart of it (Powers Moulton, *2500 Jokes for All Occasions* [Phila.: The Blakiston Co., 1942], p. 311):

"Mose went over to Sam's house, hoping to borrow his donkey for a few hours' work.

"Why, he ain't heah,' explained Sam evasively. 'My oldes' boy done rid him inter town.'

"Just then the donkey brayed loudly from his stall behind the house. Mose looked at Sam suspiciously.

"Boy, that sho' don't sound like he's been rid inter town!"

"What, man, yo' mean yo' goin' to take de donkey's woid 'gainst mine?"

One is tempted to infer from the Tibullus quotation that in ancient Rome, also, "not at home" may have signified "not at home to visitors," a usage which, according to Emily Post (*Etiquette*, 1946), conveys no suggestion of rudeness and is not "a white lie." A different opinion was held by an unadmitted visitor who gave the following message to a maid: "Please tell the madam I'm glad I didn't call."

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EDITOR: LILLIAN B. LAWLER, Hunter College, 695 Park Avenue, New York 21, N. Y.

ASSOCIATE EDITORS: W. L. CARR, Colby College, Waterville, Maine; KONRAD GRIES, Queens College, Flushing, N. Y.

BUSINESS MANAGER: HENRY C. MONTGOMERY, Miami University, Oxford, Ohio

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LETTERS FROM OUR READERS

LATIN IN A SMALL SCHOOL

Miss Edith M. Jackson, of West Chester, Pa., writes as follows:

"I had a very interesting talk the other day with a Pennsylvania teacher. She is in a small public school (275 pupils, in the 7th-12th grades inclusive) which puts great emphasis on the agriculture courses. Yet she told me that she has a third-year Latin class. She hopes to have a fourth-year Latin class next year, and will be given the time for it even if there should be only one pupil in the class! This year a group of eighth-graders asked her to start them in Latin, as an extra subject for them. I think that is a splendid record these days, with educators and school men discouraging Latin as a school subject, and with state officials advising the removal of Latin from the junior high school curriculum. I think sometimes that boys and girls can get a better education in the small high schools than in the larger ones."

PRAISE FROM PARIS

Dr. Emory E. Cochran sends in the following comment upon his article, "Dwellers in the Sky" (CLASSICAL OUTLOOK for March, 1947, pages 57-59), from a classical scholar in Paris:

"Si j'eusse été un oiseau je pourrais me parer du joli nom d'Ex-Noveboracensis" (he was formerly in New York City). "Le papier et la typographie sont dignes du texte. Cela fait plaisir de voir que les langues classiques suscitent un tel intérêt aux États-Unis, et c'est sans doute une preuve que votre pays est vraiment digne en tous points du titre de principal défenseur de la civilisation occidentale qu'on s'accorde à lui accorder depuis quelque temps."

"I'M GLAD I TOOK LATIN"

Dr. Cochran also calls our attention to the fact that Volume I, No. 1 of the new magazine *American English* contains, on page 16, an article by Miss Dorothy Salkin, a secretary, entitled "I'm Glad I Took Latin."

A FINANCIER AND THE CLASSICS

Mr. Paul V. Bacon, President of Allyn and Bacon, sends in a clipping from the *Boston Herald*, dealing with the late Thomas W. Lamont. It indicates that the financier endowed a classical foundation; gave other gifts for the classics, anonymously; and bequeathed \$25,000 to the American School of Classical Studies at Athens. "He often remarked," the article continues, "that his training in the classics

CLASSICAL SCHOLARSHIPS AND PRIZES

BY GERTRUDE J. OPPELT

South Side High School, Fort Wayne, Ind.

Additional scholarships and prizes for students of Latin and Greek which have been reported to the American Classical League Committee on this subject are as follows:

NEW YORK

Hamilton College, Clinton: The Hawley Prizes in Greek and Latin (books); the Curran Prize in Greek and Latin, for juniors; the Winchell Prize in Greek; the Truax Senior Prize Scholarship in Greek, \$360; the Soper Senior Latin Scholarships, \$250.

RHODE ISLAND

Brown University, Providence: One scholarship paying approximately full tuition; cash prizes based on competitive examinations, \$25 to \$50 for entering students, up to \$150 for upperclassmen; graduate fellowship in archaeology, approximately \$400.

TEXAS

University of Texas, Austin: The W. J. Battle Classical Scholarship of \$100 for a student who "majors" in Greek or Latin.

VERMONT

Middlebury College, Middlebury: The Kellogg Latin-English Prize, \$20 each for the two best examination papers on Horace.

University of Vermont, Burlington: Five scholarships of \$200 each to prospective freshmen who are not residents of Vermont.

VIRGINIA

Hollins College, Hollins: Scholarship of \$100 to the high-ranking student in the competitive examina-

tions conducted by the Virginia Classical Association.

Sweet Briar College, Sweet Briar: At times, a scholarship is given to the student who wins the Latin Tournament in the public high schools of the state.

Washington and Lee University, Lexington: The Virginia Latin Scholarship, \$150 annually to a freshman, on the recommendation of the officials of the Virginia Latin Tournament; the Robinson Award in Ancient Languages.

WASHINGTON

Whitman College, Walla Walla: The Louisa Phelps Anderson Greek Scholarship, the income from \$1000.

WISCONSIN

Beloit College, Beloit: The Herrick Classical Prizes, \$25 in Latin and \$25 in Greek, for sight translation; the William Porter Latin Prize, \$25; the Horace White Classical Prize, \$25.

Lawrence College, Appleton: "The Businessman's Latin Prize," income from \$1000.

Mount Mary College, Milwaukee: Two scholarships in Latin, one of \$75 and one of \$50, to students in the Milwaukee area.

University of Wisconsin, Madison: Two graduate fellowships, \$400 each.

GENERAL

CAMWS Greek Scholarship Award: Open to a senior in any approved college in the territory of the Classical Association of the Middle West and South; \$500 towards a master's degree in Greek.

Jesuit Colleges of the Missouri and Chicago Provinces: A Latin prize of \$25.

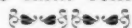
Eta Sigma Phi Essay Contest: Cash prizes for undergraduates.

helped him immeasurably during his lifetime."

ADDENDUM

Professor David M. Robinson, of the Johns Hopkins University, writes us that the following points should be added to his "informal report" on "Archaeology in Greece Today," in *THE CLASSICAL OUTLOOK* for March, 1948, pp. 58-59:

"The new Piraeus Museum has many beautiful Greek funerary reliefs, including those from Salamis; also, several Roman portrait statues and busts. Among the objects found in the Mycenaean tombs in Athens were two bronze swords with gold rivets. An Athenian grave of the Geometric period yielded eighteen complete vases. Also, among the recent archaeological finds is a Greek house of the sixth century."



AN ANSWER

BY EMILIE MARGARET WHITE
Head of Department of Foreign
Languages, Divisions 1-9
Washington, D. C.

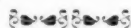
It is always wholesome to "see our-selves as others see us"; and when one who has shown himself so real a friend and so ardent a supporter of the classics as has Professor A. M. Withers takes me to account (in *THE CLASSICAL OUTLOOK* for February, 1948, page 50), it surely behooves me to take stock of myself.

First of all, I hastened to reread the article in the *Modern Language Journal* for April, 1947, which Professor Withers mentions, to see what in it could have given such an impression. I really am not so heartless as this sounds! It is my firm belief that many able students who should be learning a foreign language are not doing so and that a great many of even quite mediocre capacity ought in this present kind of world to be having *some* contact with a foreign language. I would expect the aims to be different for the different kinds of pupils, but I would expect *whatever* is done by each to be done as thoroughly as would any "traditionalist." My challenge is to the teachers and others concerned with curriculum building to make necessary adaptations in aims and in the conduct of courses, so that a generally more desirable situation may be brought into being.

I have been a teacher for a great many more years than I shall ever have been a supervisor, and I am keenly aware of the need for challenging *pupils* and for convincing them that *their* full cooperation is

essential to their success. But because I see every type of foreign language class in the city-wide duties of this office, I am just as strongly convinced that the challenge comes to the student only from the teacher who carefully prepares for each day's classes and who has a lively faith that results *can* be achieved even with apparently unpromising material. The adolescent would like to learn but is naturally allergic to effort. Surprisingly enough, however, he experiences his greatest satisfactions in those classes in which he is kindly but firmly *made* to produce results. That is a challenge to any teacher.

I have far too great respect for and appreciation of the magnificent work done by teachers to attempt to goad them to exertions beyond their strength. Please believe that my only desire is to be sure that all teachers are aware of how great is their own opportunity.



OUR SUMMER MEETING

BY W. L. CARR
Colby College, Waterville, Maine

The American Classical League is returning this year to its pre-war custom of holding an open summer meeting. The 1948 meeting will be held on Thursday, Friday, and Saturday, June 17, 18, and 19, at the League's new headquarters at Miami University, Oxford, Ohio.

This meeting will mark the thirtieth anniversary of the founding of the League and the twenty-fifth anniversary of the founding of the Service Bureau. The afternoon session of Friday, June 18, will be given over to the celebration of these two anniversaries. Three other sessions, those of Thursday, Friday, and Saturday mornings, will take the form of an Institute, with a program of papers, addresses, and discussions on topics of interest to teachers of classics on the secondary and college levels. Present plans call for a Greek play on Thursday evening, an anniversary dinner on Friday evening, and an excursion on Saturday afternoon.

One feature of the Institute will be a half hour devoted to the answering of questions sent in by classroom teachers and referred in advance to specialists in various fields. The idea is to "pump" the experts rather than to "stump" them! Teachers are invited to send in questions before June 1; address Professor Henry C. Montgomery, Miami University, Oxford, Ohio.

The final program, with complete

details, will be sent as a supplement to the May issue of *THE CLASSICAL OUTLOOK*.

Accommodations in one of the college dormitories will be available at about four dollars per day; this sum includes meals. Persons who plan to attend should make room reservations now; address Professor Henry C. Montgomery, Miami University, Oxford, Ohio.



THE TEXTBOOK CRISIS

BY ALSTON H. CHASE
Phillips Academy, Andover, Massachusetts

In June, 1947, the American Classical League created a committee to investigate the present critical shortage of classical textbooks, and to do what it could in the emergency. The committee consists of William C. Greene, Philip W. Harsh, Barbara P. McCarthy, O. W. Reinmuth, Genevieve Souther, Arthur M. Young, and Alston H. Chase, Chairman.

The committee has made a survey of the situation, but has not had encouraging results. The publishing business is harassed by enormous increases in costs of material and labor, and it has far more business than it can handle. Classical texts represent a very small volume of sales, and that small volume is reduced in effectiveness by the fact that in many cases there are several editions of one work, each of which is the favorite of some one teacher, so that the sales are scattered among several companies and benefit none to any degree.

One prominent publishing house has decided to allow its entire classical series to go out of print as each item is sold out. Allyn and Bacon alone are really interested in continuing their classical series; other publishers are indifferent, except in the case of elementary Latin textbooks, which still enjoy a good sale. The English presses are vexed by government restrictions and shortages of every kind and are frankly trying to sell off the less used titles which had accumulated before the war.

Another vital matter is that of the future publication of critical editions of all the classical authors. Teubner's plates were destroyed in the war, along with the plant, and the conditions in Great Britain and on the continent make the future of such work very dubious. American scholars should begin to consider the possibility of establishing an American series to carry on the work of Teubner. For this work subsidies

would have to be obtained from one or more of the great cultural foundations.

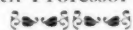
At the meeting of the American Philological Association in New Haven last December, a committee was appointed, under the chairmanship of Professor Warren Blake of the University of Michigan, to carry on with the work in collaboration with the committee of the American Classical League. The two committees are investigating the various possibilities open for the preservation of our heritage. Luckily, it seems apparent that the off-printing process will afford the means of saving many books which might otherwise be lost. This is particularly fortunate, for it means that we shall not be obliged to buy and store the plates of works which we wish to save. Professor Blake has undertaken a survey of the field, to determine what texts are in greatest demand among classicists in the United States. With this information, it may be possible to induce certain publishers to reprint items now discontinued. Then steps will be taken to provide for the reproduction of such books as Smyth's Greek Grammar, which are not to be reprinted. The American Council of Learned Societies has been approached with a view to the establishment of subsidies for the production and preservation of texts.

Both committees hope that all classicists will cooperate in this extremely vital matter. The whole future of classical studies depends upon the preservation of the texts, and we must not delay a moment in beginning the work.



THE CLASSICS AND MEDICINE

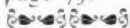
Professor Walter R. Agard, President of the American Classical League, announces the appointment of a committee to investigate the possibility of liaison between the League and medical schools in the building up of courses in the classical derivations of medical terms. Professor L. R. Lind, of the University of Kansas, Lawrence, Kansas, is chairman of the new committee. Persons who wish to contribute suggestions to the committee are invited to communicate with Professor Lind.



THE BIRTHDAY OF ROME

On April 21 of this year, according to traditional chronology, the city of

Rome will be 2700 years old. Very few cities in the world can celebrate a "ternongentenary," as can Rome. Many Latin classes and classical clubs will want to signalize the occasion in some way. For program material see page 75.



WHICH IS EASIER?

BY A. W. SMALLEY
St. John's Military Academy
Delafield, Wisconsin

If you knew neither English nor Latin, which would you find it easier to learn?

This is similar to the question often heard: Which is easier to learn, Latin or French? Latin or Spanish? Latin or German?

The answer to any of these questions can not be given in one word. It depends in part on the student; in part on whether he hears the language spoken; in part on teaching methods. But it also depends on the fact that one language is harder than another in some ways, and easier in others.

With this last point in view, we may examine the relative difficulty of Latin and English under seven heads:

SOUNDS OF THE LETTERS

Latin (Easier)

No silent letters.

One sound each for *a* and for the rare vowel *y*.

Two sounds each for the vowels *e*, *i*, *o*, and *u*.

A few diphthongs (*ae*, *oe*, *au*, *eu*, and *ui* in two words).

No triphthongs.

One sound for each consonant. Exception: The *k*-sound is usually spelled *c*, in some words *k*, in a few words *ch*.

The letter *i* does duty as a vowel and as the consonant *y*.

The only foreign sounds are the vowel *y* and the consonant *z*.

English

Very many silent letters.

Very many sounds for *a*, and two for the vowel *y*.

Numerous sounds for each of the other vowels.

Many diphthongs, such as *ai*, *au*, *ay*, *ei*, *eu*, *oi*, *ou*, *oy*, and those represented by *i* and *u*.

Some triphthongs, as in *beau*, *beauty*, *milieu*.

Many sounds for some consonants; e.g., *c* has the sound of *k*, *s*, or *sh*; *g* has the sound of *g*, *j*, or *zh* or is silent; *j* has the sound of *j* or *zh*; *s* has the sound of *s*, *z*, or *sh*; *t* has the sound of *t* or *sh*; *x* has the sound of *ks* or *gz*; *z* has the sound of *z* or *zh*; *th* is some-

times voiced, sometimes unvoiced, and sometimes has the sound of *t*; *y* is either a consonant or a vowel.

Many sounds from modern foreign languages.

ACCENT

Latin (Easier)

A simple rule: A long penult is accented; otherwise, the antepenult. The accent must fall on one of two syllables.

Only one accent.

Accent always the same for each word.

Speakers did not differ.

English

No rule.

The accent may fall on any syllable.

There may be two or more accents; a word often has one accent if it is a verb, and another if it is a noun—e.g., *contest*.

Speakers may differ on the accent of a word, and still be correct; e.g., *peremptory*, *acclimated*.

SPELLING

Latin (Easier)

Words pronounced as spelled, spelled as pronounced, in general. Exceptions rare, natural, and unnecessary to learn—e.g., *maior*, *urbs*.

Occasionally a word is spelled in two ways; then it is pronounced accordingly—e.g., *sulfur* and *sulphur*. Spelling changed with pronunciation—e.g., *quom* to *quum* to *cum*.

English

Spelling illogical, confusing and confused, contradictory.

Many words spelled in two ways, but with one pronunciation—e.g., *plow* and *plough*; sometimes with different meanings—e.g., *draft* and *draught*.

Spelling changes only rarely with pronunciation, as is evidenced by innumerable words like *night*, *enough*.

HOMONYMS AND HOMOGRAPHS

Latin (Easier)

Identical to the ear (always with the same spelling).—Very rare; e.g., *vis*, noun, and *vis*, verb; *cum*, preposition, and *cum*, conjunction.

Identical to the eye (practically always with different vowel-length).—Not common; e.g., *viris* and *viris*; *populus* and *pōpulus*; and verb forms like *venit*, *vēnit*; *cecidit*, *cecīdi*.

English

Identical to the ear (with the same spelling).—Common; e.g., *bear*, noun, and *bear*, verb; *fair*, noun, and *fair*, adjective; *base*, noun, and *base*, adjective.

Identical to the ear (with different spelling).—Very common; eg., *rite, write, right, wright; sent, scent, cent; meet, meat, mete; bear and bare; beat and beet; fair and fare; read and reed; red and read* (past tense), etc.

Identical to the eye (with different pronunciation).—Not common; e.g., *read* (present) and *read* (past); *lead*, noun, and *lead*, verb.

Identical to the eye (with same sound).—Common; see "Identical to the ear," first group, above.

INFLECTIONS

Latin

Numerous and difficult.

English (Easier)

Few, except in the case of verbs and pronouns, where they may be troublesome.

SYNTAX

Latin

Shown by endings; not too numerous, and seldom ambiguous.

English (Easier?)

Shown by word order; also, by a great variety of prepositions and other relation-words; e.g., "differ from," "differ with."

ORDER OF WORDS

Latin (Easier?)

Meaning depends chiefly on inflections; word order is for emphasis and rhetorical effect.

English

Meaning depends chiefly on word order. The meaning disappears when the words are moved about in the sentence. Rearrange the words of the following sentence, and there are four possible meanings: "The strange man struck the big boy."



OF TIME AND O. HENRY

By EDWARD C. ECHOLS
University of Alabama

In an article entitled "The Ghosts on the Roof," the magazine *Time* (January 5, 1948) has Clio, the Muse of History, remark: "Besides, I must leave something for my sister, Melpomene, to work on." A footnote is appended to explain: "In the Greek Pantheon, Melpomene was the Muse of Tragedy."

(This quotation is by courtesy of *Time*, Copyright Time, Inc., 1948.)

O. Henry refers to Melpomene on four occasions. In "The Proem" to *Cabbages and Kings* he has: "The small adventurer . . . has driven Melpomene to the wings . . ."; and "It shall be . . . a pleasing sport to wander . . . where Melpomene once stalked austere." In "From Each Ac-

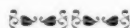
cording to His Ability," from *The Voice of the City*, a Western bank robber says, "as simply as Homer sang . . . dismissed Melpomene . . ." In "The Day Resurgent," from *Strictly Business*, O. Henry writes: "But when the Philistine would disport himself, the grimness of Melpomene, herself, attends his capers."

BOX SCORE:

1910: Four references—No footnotes.

1948: One reference—One footnote.

A commentary on the decline and fall.

HAZING IN THE
MEDIEVAL SCHOOLS

By REV. CLAUDE E. KLARKOWSKI
Quigley Preparatory Seminary,
Chicago, Illinois

"Freshies" in the Middle Ages were called *beani*. Du Cange defines *beanus* as "novellus studiosus, qui ad academiam nuper accessit." Lambecius gives this humorous definition: "*Beani* definitio latitat in ipsa nominis sui acrostichide: '*Beanus Est Animal Nesciens Vitam Studiosorum*.'"

The etymology of *beanus* is dubious. Du Cange thinks that the word is related to the French *bejaune*, a contraction of *bec-jaune*, "yellow beak," a characteristic of very young birds. The word *bejaune* itself is used to designate a stupid fellow, a dolt. In some American schools, including the one in which the present writer teaches, "freshies" are called "bennies." Is it possible that this appellation is derived from the medieval *beanus*?

The upperclassmen of the Middle Ages took great pleasure in initiating and hazing the *beani* in diverse ways. That the custom of so tormenting new students was a very old one is attested by the extended account of similar procedures in the work of the fourth-century rhetorician Libanius (see W. W. Capes, *University Life in Ancient Athens*, New York, Stechert, 1922, pages 96-119). Also, St. Gregory of Nazianzus, a contemporary of Libanius, describes in one of his sermons (*Orat.* xx, 327) how the new students "were received, initiated, or rather made sport of" in Athens in his day.

Some of the questions that were proposed to a *beanus*, and the answers that he was obliged to make during the initiation ceremony, were as follows:

"Quis es?"

"*Beanus sum*." At this point all of the other students began to yell, "Be-be-be-beanus! Vivat beanus! Vivat

asinus!"

"*Quid est beanus?*" (The initiate is being interrogated further.)

"*Beanus est animal nesciens vitam studiosorum*."

"*Quid est beania?*"

"*Beania est examen vel proba patientiae*."

From early times the newcomers to the schools were the object of tender solicitude on the part of the Church and the state, as numerous statutes, both civil and ecclesiastical, attest. As early as the sixth century, Justinian, in his famous *Digest* of laws, included a statute forbidding hazing in the schools of the Empire. Various Church synods legislated against mistreatment of new students by their seniors. The Academy of Vienna prohibited hazing by the following statute: "Item quod nullus praesumat supervenientes novos, quos '*Beanos*' vocant, indebitis quibuscumque exactionibus gravare, aut aliis iniuriis aut contumeliis molestare."

In the year 1493 the College of St. Bernard in Paris by statute forbade hazing, under the penalty of expulsion, and commanded all the instruments of "torture" to be handed over to the proctor within three days after the reading and promulgation of the law. Among other things we learn from this statute that the older students used to elect from their midst an "*Abbas Beianorum*," who presided over the hazing of the *beani*. In vocabulary and style the statute is characteristically medieval; hence I quote it *in extenso*:

"*Omnes receptiones noviter venientium, quos voluntaria opinione '*Beianos*' nuncupare solent, cum suis consequentiis, necnon baiulationes, fibrationes, reliquiasque omnes insolentias et levitates, circa quoscumque noviter venientes tam in capitulo, in dormitorio, in parvis scholis, in iardinis, quam ubique et tam de die quam de nocte, deinceps a quoquam studentium sub poena emissionis a collegio fieri prohibemus; omnes constitutiones quacumque auctoritate in contrarium editas penitus cassando et irritando et Abbatis Beianorum nomen penitus delendo ac deinceps nominare prohibendo; omnia vasa, munimenta, et instrumenta huiusmodi levitatibus, insolentis, et dissolutionibus dicata provisorio intra tres dies a lectura et publicatione praesentium afferri, praesentari, et relinqui iubentes.*"



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A CLASSICAL ADDENDUM TO TANNENBAUM'S SLAVE AND CITIZEN

BY FRANK M. SNOWDEN, JR.
Howard University, Washington, D. C.

A good illustration of the light that a knowledge of classical civilization can throw on the understanding of modern problems is found in a consideration of Frank Tannenbaum's recent book, *Slave and Citizen: The Negro in the Americas* (New York, Alfred A. Knopf, 1947). The title of this book might seem at first to be far removed from the province of the classicist. A closer study, however, reveals that certain broad issues which Tannenbaum treats can be illumined by an examination of the Greek and Roman experience with the Negro.

Professor Tannenbaum's book contrasts the British, French, and American slave systems with those of the Spanish and Portuguese. Tannenbaum states that the attitudes toward the Negro slave and freedman in North and South America have been strongly affected by the different national and religious backgrounds of the Americas. An attempt was made in the British, French, and United States slave systems "to fix the pattern and stratify the social classes and the racial groups" (*op. cit.*, 127). The absence of any such barrier or stratification in South America, Professor Tannenbaum believes, is a result of the different moral and legal setting in which the institution of slavery developed in South America. The people of the Iberian peninsula, where the Negro slave arrived about the middle of the fifteenth century, at a time when the institution of slavery had long since died out in the rest of western Europe, were well acquainted with slavery (*op. cit.*, 42-43). But, according to Tannenbaum (45), much more important than the mere survival of slavery itself in moulding the attitude of the Iberians and their South American kinsmen was the persistence of a long tradition of slave law that had come down through the Justinian code. In the codification of Spanish traditional law, which summarized the Mediterranean legal *mores* of many centuries,

are found certain doctrines proclaiming the equality of man under nature—doctrines formulated many years before by the Romans. Important among these Romans were Cicero (*De leg.* i, 10, 29) and Seneca (*De ben.* iii, 18, 4; iii, 20, 2; iii, 19, 4; iii, 20, 1). Spanish law, custom, and tradition—reflecting Roman influence—were transferred to South America, and influenced the position of the Negro slave and freedman (Tannenbaum, 52).

Since Tannenbaum makes no mention of the Greek and Roman exper-

TIBULLUS (Sapphics)

BY HERBERT EDWARD MIEROW
Colorado Springs, Colorado

Nature smiled on you and you loved
the country,
Shunned the din of war and the moil
of battle,
Worshipping the gods of the fertile
farm-lands,
Ceres and Bacchus.

You are gone—but still, in the shades
of evening,
Gleam your golden stars, in their
playful dances,
Fairer far to me for their kindly poet,
Gentle Tibullus.

ience with the Negro (see my articles, "The Negro in Classical Italy," *AJP* 68, 1947, 266-292, and "The Negro in Ancient Greece," *American Anthropologist* 50, 1948, pp. 31-44, the purpose of this addendum is to point out similarities between the experiences of the Negro in the classical and South American worlds. These similarities are in some instances so striking that they may offer additional evidence in support of Tannenbaum's general thesis—that the South Americans were influenced by laws having their roots in Mediterranean sources—and may suggest that the South American attitude toward the Negro was shaped not only by Mediterranean legal *mores* but also by the Greek and Roman attitude toward the Negro. At any rate, the similarities, even if merely coincidental, are worthy of note.

A. *Purchase of Freedom.* Tannenbaum states (61) that in South America (a) the purchase of one's freedom was an accepted tradition among the Negroes; (b) many Negroes, while continuing themselves in slavery, bought the freedom of their wives and children; (c) societies of Negro

freedmen were organized to collect funds for the manumission of their fellows still in bondage. It is a well-established fact that manumissions were common among the Romans, and there is nothing in the literature to indicate that Negroes were not included in this number. Terence, for example, who might have been of Negroid extraction, had been a slave from Carthage (see my *AJP* article, 271-2). Since Negroes were associated with the Isis cult, even in the capacity of priests, (see my *AJP* article, 286-287) it is likely that they were also members of the *Isiaci*, an organization which, like the numerous *collegia* formed for mutual help and comfort, was certainly interested in the manumission of fellow worshippers.

B. *Religion and the Slave.* Manumission in South America was encouraged by the church: (a) Catholic churches insisted that masters bring their slaves, especially Negroes, to church; (b) Negroes were baptized; (c) as early as the eighteenth century there were both Negro priests and Negro bishops (Tannenbaum, 62-64, 90). That Negroes were accepted as Christians in the Roman Empire is clear from St. Jerome's statement (403 A.D.) that among the crowds of monks welcomed every hour were Ethiopians (*Epist.* 107, 2; for further evidence on Negroes as Christians, see Migne, *Patr. Lat.*, 65, cols. 378-9, letter of Ferrandus to Fulgentius and Fulgentius' reply). Furthermore, the acceptance of the Negro by inhabitants of both Greece and Italy as fellow-priests and worshippers of Isis is very significant in this connection. It is reasonable to assume that the religious association with Negroes in celebrating the Egyptian goddess developed strong ties and created bonds of sympathy and understanding, for, as Cicero said (*De off.* i, 17, 55), "magnum est enim . . . eisdem uti sacris."

C. *Reputation for Physical Courage and Military Prowess.* The reputation of Negroes for physical courage and military prowess was well established in South America and was one of the factors which tended to give the Negro a special place in the community. In this connection, Tannenbaum refers (90-91) to the role which the Negro soldier played on equal terms with the South Americans in their wars and to the prestige attained by some of these Negroes. The Negro who served in the army of Septimius Severus (S.H.A., *Septimius Severus* xxii, 4-5) was one in a long line of Negroes known as war-

riors to Southern Europeans since Minoan times. If Sir Arthur Evans is correct (*Palace of Minos*, London, Macmillan, 1921, I, 302; II (1928), 755-7 and Plate XIII), the Negroes depicted in a Minoan fresco were employed as auxiliaries. According to Quintus of Smyrna (ii, 216), the Ethiopians in the army of Memnon excelled as warriors in the Trojan War. Negro contingents formed a part of Xerxes' army (Herodotus vii, 69-70), and, according to some scholars, fought at Marathon (J. G. Frazer, *Pausanias's Description of Greece*, London, Macmillan, 1913, II, 434). Negroes also appeared in the Carthaginian army against Gelon of Syracuse (Frontinus, *Strat.* i, 11, 18). This tradition of the Negro warrior in the Mediterranean area, dating from Minoan to Roman times, seems to indicate that these peoples, including the Romans, placed a premium on the military prowess of the Ethiopian.

D. *Assimilation of Culture.* The Negro in South America, unlike the Indian, assimilated the Latin-American culture. He learned the language of his masters and adopted many of his habits and customs, which, of course, served to identify him with his community (Tannenbaum, 90). The experience of the Negro in Greece and Rome was apparently similar. Among the highly respected pupils of Herodes Atticus was Memnon, a Negro. The soldier in the army of Septimius Severus must have known the Latin language. Also, there is Terence, who, as stated above, might have been of Negro extraction. Interesting in this connection is an observation of Westermann (in *Zenon Papyri*, New York, Columbia University Press, 1940, 11), who interprets the Greek name of a Trogydyte Ethiopian as evidence of the rapid assimilation of Greek impressions, including personal names, by a more primitive and hence less resistant culture than the Egyptian.

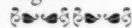
E. *The Negro—A New Racial Element.* Tannenbaum points out (97) that though the Negro may have been a racial element new to the Latin-Americans, he belonged to an institution—slavery—with which the Latin-Americans had long been acquainted, especially through law. However, a point—not mentioned by Tannenbaum—should be emphasized. Since the Negro was well known as a slave to both Greeks and Romans, it is possible that the Spanish and Portuguese were not without knowledge of the Negro's position in the tradition which, according to Tannenbaum, played such a large part

in determining the South American attitude toward slavery. Furthermore, Tannenbaum considers the long experience of the Spanish and Portuguese in living with the Negro as very important in explaining the different treatment which the Negro has received in North and South America. As Tannenbaum has observed (115-6), the Spanish and Portuguese have lived with the Negro longer than has the North American, for Negroes were first brought to Portugal in 1442. The South European contact with the Negro, however, dates back to Minoan times.

F. *The Negro as a Morally and Biologically Inferior Race.* Among the Latin-Americans no concept of Negroes as morally and biologically inferior people developed (Tannenbaum, 100). As I have pointed out elsewhere, the same is true of the Greeks and Romans. Neither satirists, like Martial and Juvenal, nor scientists like Aristotle and Pliny, nor moral observers like Plutarch, give any indication of modern concepts of "racial purity" (see my *AJP* article, 287-292).

The racial mobility of Brazil has proved acceptable and has been regarded as something of a matter of pride (Tannenbaum, 119). Similarly, among the Greeks and Romans, according to the evidence of both art and literature, crossings between blacks and whites were not infrequent, and were apparently acceptable, since our evidence reveals none of the modern strictures on such racial crossings (cf. Pliny, *Nat. hist.* vii, 51; Aristotle, *De gen. animal.* i, 18; Plutarch, *De sera numinis vindicta*, 21).

These similarities in the experience of the classical and South American worlds, even if they are not evidence that the South American attitude toward the Negro was to some extent determined by Mediterranean legal *mores* as well as by a Greco-Roman *traditio*, indicate that the Greeks and Romans were worthy predecessors of the Latin-Americans in their attitude toward the Negro.



CONVERSA SUBITO FORTUNA EST

(Scaenula quae in ludo agi potuit)

BY GOODWIN B. BFACH
Hartford, Connecticut

Personae

Magistra

Discipulae: Prima, Secunda,
Tertia, Quarta, Quinta,
Aliae

(Discipulae magistram expectant

quae se carmine Vergiliano instruat.)

Prima Discipula. Ohe, ohe, puellae! Quid nobis miserius esse potest? Num audistis?

Secunda. Di nos ament! Quidnam audisti tam diri?

Prima. Exsurgit in Britannia, aiunt, populus qui per totum orbem terrarum maxime pollebit cuiusque lingua omnes homines loquentur.

Tertia. Nugare, mecastor. Isti barbari sunt. Inde ad nos adducuntur qui pro nobis militent vel in arena contendant. Eosne pollere? Qui istuc dicunt, hariolantur.

Prima. Vellem ecastor! Sed quod adhuc peius est, eorum lingua necesse est erudiri nos.

Quarta. Vae nobis! Siqua necesse est lingua extera erudiri nos, satius est longe graeca. Ecce haec est lingua suavisona qua poetae optimi atque philosophi praestantissimi loquebantur et ad scientiam discendam negotiaque agenda usui est.

Secunda. Recte tu quidem! Sed mihi met nostra multo potior est et certe facillimum est latine loqui. Qui poeta unquam carmina Aeneide quam nunc discimus meliora maioraque scripsit?

Tertia. Me maxime delectant carmina Horatii.

Quinta. Me autem nemo aequè delectat atque Ovidius.

Prima. Recte, recte, Ovidius poetarum princeps. Eo de amore amantibusque canente relinquit me animus.

(Intrat Magistra.)

Omnes. Ohe, ohe, Magistra, vae nobis! Portenditur nobis malum.

Magistra. Nolite cunctae una clamare. Obtunditis aures meas. Una sit quae pro omnibus loquatur.

Prima. Sine dicam, Magistra, nam egomet rem diram his denuntiavi: In Britannia esse populum qui volentibus annis magis magisque per orbem terrarum pollebit. Atque praeter hoc eius lingua erudiendas esse nos.

Ceterae. Quid nobis miserius!

Magistra. Cur isto modo querimini? Mala praesagitis quae fortasse nunquam vos affligent.

Prima. Estne tibi, Magistra, nota lingua?

Magistra. Sane nota est. Simplicissima est grammatica. Coniugatio verborum paene nulla est.

Secunda. Qui tandem sciamus quis quid faciat vel quando factum sit, nisi sint coniugationes?

Magistra. Sunt tempora tantum praesens et praeteritum et multiplicia.

Quinta. Fac sciamus. Coniuga, sis, ista lingua verbum *amare*. Quo modo dicitur *amo*, *amabam*, et aliae formae?

Magistra. Amo: "I love," vel "I am loving," vel "I do love." Amabam: "I loved," vel "I did love," vel "I was loving," vel "I used to love," vel "I kept loving." Amavi: "I have loved," vel "I loved," vel "I have been loving."

Quinta. Vae nobis! Ain tandem istud verbum simplex esse? Cur tot formae sunt? Num idem omnes valent?

Magistra. Minime. Suam enim quaeque significationem adumbrat quae ab omnibus aliis distat.

Tertia. Scilicet ita res est verum qui eas internoscamus? So tot formae sunt quas ediscamus, qui dicere potes verba et simplicia faciliaque esse? Dic modo, quaesumus, quo modo nomina et adiectiva declinentur?

Magistra. Non declinantur. Littera *s* plerumque additur ad numerum pluralem significandum, quamquam verba sunt quorum in numero plurali mutetur forma. Haec autem omitemus. Aliquando quoque littera *s* additur ad possessionem sive in numero singulari sive in plurali significandam.

Prima. Si plerumque ita sibilatur, illepidus ecaster sermo et serpentigena.

Secunda. Nisi adiectiva cum nominibus congruunt, qui scias quod cui adiungatur nomen?

Magistra. Simpliciter fit quippe quia omnis oratio in certum ordinem redigenda est.

Tertia. Praecogitandum est igitur quid dictura sis et omnia prius mente ordinanda sunt quam loquere.

Quarta. Quo modo fieri possit ut rapide et festinanter loquere si omnia praecogitanda et ordinanda sunt neque quicquam addi potest?

Prima. Quid ea concinnitate, eo rhythmo, eo ornatu, ea festivitate orationis factum est quae tantopere Ciceronem laudasse dicebas quaeque nobis persuadebas ut coleremus, quandoquidem, isto ordine conservato, cura dari nullo modo potest ut apte decoreque cadat oratio?

Magistra. Ut eius linguae sitis peritae, diu eritis exercendae atque in primoribus labris necesse erit verborum habeatis magnam vim ut haec praecepta diligentissime observetis. Quae omnia si bene ediceritis, augebuntur ingenia et elegantius latine loquimini. Prae-

terea apud omnes populos commo versabimini.

Quinta. Patrem ecaster adibo de hac lingua barbarica difficilique omitenda.

Finis

BOOK NOTES

The Glorification of Athens in Greek Drama. By H. R. Butts. Iowa Studies in Classical Philology, No. XI, 1947. Pp. 247. Price, \$4.00, from the author, at Birmingham-Southern College, Birmingham 4, Alabama.

Dr. Butts' dissertation is a worthy addition to the series of studies in the Greek drama inspired by the late Roy C. Flickinger. After a careful scrutiny of all the passages in the extant dramas which praise and glorify the city of Athens, and some consideration of pertinent passages in the non-dramatic literature of the fifth and fourth centuries, Dr. Butts concludes that "... with conscious effort and without impairing the artistry of their plots the Athenian dramatists made a studied practice of glorifying and gratifying their audiences by using definite techniques of praise and that this was done with the design of attracting and sustaining the attention of their audiences in order that they and their plays would not be forgotten when the prize was awarded" (p. 227). The study is lithoprinted, clearly and accurately.

—L. B. L.

Horace: A Biography. By Henry Dwight Sedgwick. Cambridge, Mass.: Harvard University Press, 1947. Pp. xi + 182. \$3.00.

Our old friend Horace never ceases to furnish a grateful subject for reinterpretation. The present volume, a very recent addition to the growing list of Horatiana, is an attempt to clarify to the lay public the reasons for the bard's mysteriously continuing popularity. As usual in such books, around a biographical core is woven a running commentary on the several works as they fit into the chronology. There are abundant quotations and translations from the Latin, and an extended appendix on whether Horace had a villa at Tibur. Mr. Sedgwick writes as a non-scholar for non-scholars. Only his disarming frankness ("Dear Reader, I was born and bred in Philistia . . ." p. 128) kept this writer from becoming annoyed with his strictures on the

classicist's approach ("One definition of a scholar is a man who dares not skip," p. 94); his cavalier dismissal of some of the *opera*, e.g. *Epistles* II, as dull and to be passed over; and his somewhat dogmatic pronouncements on moot questions such as the death of Horace's father and the ancestry of Brutus. Equally distressing are the numerous slips and misprints, the poor punctuation, and the habit of presenting complete (and rather awkward) translations of larger pieces such as *Satires* I, 5 without explanation of references that are bound to puzzle modern readers. On the credit side are the author's catching enthusiasm for Horace in many of his aspects, a splendid defense of Maecenas and of his relationship with Horace at the end of their lives, and some good remarks on the odes, especially the "Roman" odes. This is an uneven book, to be sure, yet its general attitude of genuine appreciation will make even the judicious scholar thankful for its publication.

—K. G.

Catullus: Selections from the Poems. By F. Kinchin Smith and T. W. Melliush. London: George, Allen & Unwin, Ltd.; New York: The Macmillan Co., 1947. Pp. 126. \$9.00.

This inexpensive little book is the second of three now published in a projected "Roman World" series. The first book of the series presents selections from Pliny's *Letters*; the third is called *Virgil for Pleasure*. These books are intended primarily for use in the advanced courses in British secondary schools. Their use in America would probably be limited to college courses.

The volume under review contains forty-six of Catullus' shorter poems, and these are grouped under six headings: "Catullus and His Circle," "Lesbia—Happiness," "Catullus at Rome," "Lesbia—Doubt," "A Year Abroad," and "Lesbia—Disillusionment." Difficulties of the Latin text are occasionally reduced by omissions but never by alterations of the original words.

The editors have provided a very readable Introduction under the title "Catullus and English Literature." There are also brief introductory statements for each of the six groups of poems. Notes are conveniently placed at the bottom of the page, and there is a complete general vocabulary. There are four full-page reproductions of photographs. The book is bound in paper-covered boards.

—W. L. C.

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Bulletins

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- XIV. *Dido and Aeneas*. Many characters, singers, dancers. A pageant drama. 35c
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